

*Bible Study*

# DAYS OF THE LORD

By C M White  
Version 2.1



*Is the Day of the Lord a single event for the end-time? Or does it cover historical events too? Or also different future time periods? Can humans and Christians themselves experience such an event during their spiritual journey – a microcosm of His wrath, in their lives?*

*Further, is the Day of the Lord restricted to only God's wrath?*

*In this study we will explore that Day as historic, prophetic, typological and spiritual events.*

## Contents

Introductory Comments.....	3
Day of the Lord in Old Testament Prophecies .....	6
Day of the Lord in the New Testament .....	12
The Time of Israel’s Redemption.....	17
The Millennial Reign of the Messiah .....	19
After the Millennium .....	22
Day of the Lord Typologically and Spiritually – the ‘visitation’ of the Lord .....	29
Concluding Remarks.....	33
Table 1. Comparing the Various Days of the Lord & Related Forces of Destruction .....	35
Table 2. Tribulation & Day of the Lord Comparisons and Typology .....	36
Table 3. Comparing the Days of Noah with Christ's Prophecies .....	38
Table 4. Comparing Ezekiel with Revelation and other Scriptures .....	39
Table 5. Comparison of Ezekiel 38 & 39 with Revelation 20:7-9.....	40
Table 6. Relevant chapter in Ezekiel and its Typology for the post- Millennial period .....	41
Table 7. Comparing the Plagues of Exodus with those of Revelation.....	42
Bibliography and Suggested Reading .....	43

“The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, **and few men left.**” (Is 24:4-6)

## Introductory Comments

During my youth I was taught at home and at school to think laterally; to critique and offer alternative ways and means to come to a conclusion on a particular matter or issue.

The Church I attended was, to some extent, like that too – members used to spend a great amount of time studying the Word and discussing it amongst each other, covering a huge range of subjects and in great depth. Today however, the reverse is often the case and a negative trend is perceived by many.

Sermons similarly explored all aspects of Scripture and were not boring. Today, due to the devastation and consequences of the apostasy of the 1990s, the effects remain in many quarters.



*Worldwide destruction awaits the earth!*

However, the Church I knew was quite dynamic and full of fellowship and love. It encouraged Bible study - and this current study plus my background and upbringing is a result of that.

It was thus so many years ago that I began to see the typology that the Day of the Lord portrays and its historical and future fulfillments.

Within that context, the Day of the Lord is no longer taught amongst those that should be teaching it - even though the Church of God community has accurately understood the Day of the Lord in prophecy and what it portends.<sup>1</sup>

Other groups such as some Baptists and various smaller Protestant groups, the Jehovah Witnesses and Christadelphians have also explained this awesome, global shattering event. Yet, they have not fully understood all that the concept offers in its completeness.

---

<sup>1</sup> NB: the term is used around 26 times in the Old Testament and often refers to tribulation and not only the final year of God's judgment at Christ's return. He punishes end-time Babylon at this day (Is 13:1, 6-9). It portrays the time of His vengeance upon the earth (Is 34:8; Jer 46:10).

Many have not explored the subject at all levels in great detail. However, in this Bible study, we will go forth and attempt to understand the concept of Days of the Lord. For, as we will find, there is not merely a single *Day of the Lord* in scripture, but a number of such days at several 'levels'.

So let us have a closer look at these momentous Day of the Lord events and how they inform us of God's character and various historical and future events.

For these periods are when God takes a very personal interest in commanding destruction upon the earth and mankind. Whenever He decides to intervene it can be regarded as a Day of the Lord (or "that day" or "visitation:") – various earthquakes, plagues etc feature at these times. A cautionary note: just because similar outpourings occur in various prophecies, does not mean that the same event is recorded or prophesied, as we shall see.

Prior to exploring the pertinent scriptures that will aid us in this understanding, let us understand what **a or the** Day of the Lord is which will provide a framework for our study of the subject.

The *Day of the Lord* may be best described below:

"Thus, the "Day of Yahweh" is a generic or collective event which gathers together all the antecedent historical episodes of God's judgment and salvation along with the future grand finale and climactic event in the whole series. Every divine intervention into history before that final visitation in connection with the second advent of Christ constitutes only a preview, sample, downpayment or earnest on that climactic conclusion. **The prophet did not think of the day of the Lord as an event that would occur once for all, but one that could "be repeated as the circumstances called for it"**. (Willis J. Beecher, *The Prophets and the Promise*, p311) [emphasis mine]

I am grateful for this observation given that it supports the view that has been held to for some decades. Something one might call 'duality'.

"The hope and expectation of Christ's coming pervades the entire book (1:7; 2:5, 16; 3:3, 11; 16:15; 22:7, 20, 22), and seven times Christ himself announces, "I am coming" (*erchomai*; 2:5, 16; 3:11; 16:15; 22:6, 12, 20). In keeping with Old Testament passages regarding God's coming in judgment (e.g., Isa. 40:10; 62:11), "coming" terminology with reference to Christ in the book of Revelation is clearly predicated upon Old Testament prediction whose fulfillment in Christ is said to be imminent. **God's coming—the visitation** of "him who is and who was and who is to come" (1:4, 8; cf. 4:8)—at the end of time will take place emphatically *in and through Christ*." (Andreas Kostenberger "The Deity of Christ in John's Letters and the Book of Revelation," p.165)

"All this will happen "in that day." "That day" is frequently an abbreviation of the Day of the Lord, which has both historical and eschatological applications and calls for special study. The context here concerns the eschatological fulfillment of the day. A few other key passages on the eschatological Day of the Lord are Isaiah 2:12-21, dealing with judgment; chapters 24-27, **concerned with both judgment and blessing**; Joel 1:15, stressing judgment; 2:28-3:21, emphasizing both judgment and blessing; Amos 5:18-20, on judgment, but 9:11-15 on blessing; Zephaniah, the early

part of which refers to judgment but the later part to blessing – all in connection with the prophet's theme, the Day of the Lord; and Zechariah 14, where the reference is made at the beginning of the chapter to the coming invasion of Jerusalem by hostile nations and to the (second) coming of the Messiah (the Lord), followed by the blessing of the messianic kingdom – all under the heading of the "day of the LORD" (v.1). **The Messiah's advent is the turning point between the judgment and the blessing aspects of "that day."** (Kenneth L Barker, *Zechariah, Expositor's Bible Commentary, Vol. 7: Daniel and the Minor Prophets*, p.619) [emphasis mine]

As we shall see, there are various major Biblical events that may be regarded as Days of the Lord including the Noahic flood, Exodus etc.

Hence the title for this Bible study *Days* of the Lord and not the *Day* of the Lord.<sup>2</sup>

---

<sup>2</sup> The New Testament also refers to the Day of Christ (Thess 2:1-4; Phil 1:10; 2:16) which relates to the resurrection.

## Day of the Lord in Old Testament Prophecies

When we study the subject of the Day of the Lord, several characteristics of these events come to the fore and often appear associated with these days, viz:

- Pitch Darkness: Is 13:9-10; Joel 2:1-11; 3:14-15; Amos 5:18-20; Zeph 1:15
- Massive earthquakes: Is 2:12-21; 13:13; Joel 3:16; Rev 6:12
- False leaders: 2Thess 2:1-11
- The wicked punished: Is 13:9; Ob 1:15-16; Zeph 1:17
- Few men survive: Is 24:6; Zeph 1:2-3; Is 13:12
- Earth destroyed and then restored: Zeph 1:2-3, 18; Zech 14:8-9; 2Pet 3:10-13

Noah's flood may itself be regarded as typological of the Day of the Lord and therefore a day of the Lord in its own right:

“There is substantial evidence that Isaiah is not alone in his understanding of the flood as a type of eschatological judgment. While space does not permit a full discussion of all the prophets, a brief discussion of some of the more likely allusions to the flood in the rest of the prophetic literature is in order.

Perhaps the strongest case can be made for Zeph 1:2-18. Zephaniah announces the imminent arrival of the Day of the Lord, which will be a day of judgment for the wicked. What is significant for our purposes is the way **Zephaniah describes this judgment in terms that echo the primeval deluge**. The following allusions can be detected: a) The scope of the judgment is universal in both cases (ΓΠ; Zeph 1:2); indeed, the Day of the Lord encompasses the same categories as the flood: humans and animals (Zeph 1:3; Gen 7:23). b) Zephaniah uses the same phrase to describe their judgment: they will be taken "from off the face of the ground" (ΓΠΠΚΠ; Zeph 1:2; Gen 6:7, 7:4, 8:8). c) Both passages speak of God "cutting off" (pro) humanity from the earth (Zeph 1:2; Gen 9:11). d) The reason for this purgation is specifically named as "violence" (ονν) in both cases. In Gen 6:11, the earth was full of violence (οηπ ρκπ Κ\*?am); in Zeph 1:9 the wicked fill their masters' houses with violence (οηπ ΟΓΓΠΚ rrn ο-κ^ηηπ). e) The very difficult phrase at the beginning of Zeph 1:2, ηοχ ηοκ, may allude to God's covenant promise to Noah. God promised Noah that he would never again (ΤΙΕ ηοκτο) destroy the earth by flood (Gen 8:21). Zephaniah could be reversing this text for rhetorical effect: "I will again (root: \*p-) sweep (root: ηοκ) all humanity off the face of the earth" (1:2). Zephaniah is not necessarily abrogating the Noachic promise so much as clarifying it: the oath does not preclude universal judgment, only universal judgment by flood. If these allusions are actually present in Zephaniah 1, then **the effect is to portray the Day of the Lord as an eschatological judgment modeled on the primordial flood**: it is a universal reversal of creation because of humanity's overbearing violence and sin." (Daniel R Street,

“As it was in the Days of Noah: The Prophets’ Typological Interpretation of Noah’s Flood,” *Criswell Theological Review*, vol 5, no.1, (Fall 2007), pages 49-50 [emphasis mine]

**(refer to Table 3 Comparing the Days of Noah with Christ's Prophecies)**

Below I list many Scriptures found in the Older books of the Bible that are prophecies which, in many cases, have been partially fulfilled or yet to reach fulfilment.

“For the **day of the LORD** of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low....  
And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted **in that day**.  
And the idols he shall utterly abolish.” (Is 2:12, 17-18)

“Howl ye; for the **day of the LORD** is at hand; it shall come as a destruction from the Almighty.  
Therefore shall all hands be faint, and every man’s heart shall melt:  
And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.  
Behold, **the day of the LORD cometh**, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.  
For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.  
And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.  
I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.  
Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in **the day of his fierce anger.**” (Is 13:6-13)

“For it is the **day of the LORD’s** vengeance, and the year of recompences for the controversy of Zion.” (Is 34:8)

“O Israel, thy prophets are like the foxes in the deserts.  
Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in **the day of the LORD**.  
They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.” (Ezek 13:4-6)

“For the day is near, even the **day of the LORD** is near, a cloudy day; it shall be the time of the heathen.” (Ezek 30:3)

“Woe unto you that desire the **day of the LORD!** to what end is it for you? **the day of the LORD** is darkness, and not light.

As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.  
Shall not the **day of the LORD** be darkness, and not light? even very dark, and no brightness in it?" (Amos 5:18-20)

"Hold thy peace at the presence of the Lord GOD: for the **day of the LORD** is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.  
And it shall come to pass in the day of the LORD's sacrifice that I will punish the princes, and the king's children, and all such as are clothed with strange apparel." (Zeph 1:7-8)

"**The great day of the LORD** is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.  
That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,  
A day of the trumpet and alarm against the fenced cities, and against the high towers.  
And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.  
Neither their silver nor their gold shall be able to deliver them in the **day of the LORD's** wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." (Zeph 1:14-18)



*Terrible droughts will encompass the earth*

"Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before **the day of the LORD'S** anger come upon you.  
Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in **the day of the LORD'S anger.**" (Zeph 2:2-3) [cp Ps 145:20]

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the **day of the LORD** cometh, for it is nigh at hand;



A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." (Joel 2:1-2)

"Multitudes, multitudes in the valley of decision: for the **day of the LORD** is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel." (Joel 3:14-16)

"For the **day of the LORD** is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." (Ob 15)

"For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place." (Mic 1:3-4)

"He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him." (Nah 1:4-7)

"Therefore wait ye upon me, saith the LORD, until **the day that I rise up** to the prey: for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph 3:8)

"The LORD reigneth; let the earth rejoice; let the multitude of isles be glad *thereof*. **Clouds and darkness** *are* round about him: righteousness and judgment *are* the habitation of his throne.

A **fire goeth before** him, and **burneth up** his enemies round about.

His **lightnings** enlightened the world: the earth saw, and **trembled**.

The **hills melted like wax** at the presence of the LORD, at the presence of the Lord of the whole earth." (Ps 97:1-5)

The chief aspects of this day, as we can see from the above, is that it entails the fierce wrath of God Almighty upon the nations and the earth itself.

But let us take a closer look for Psalm 97 portrays volcanic activity as does the book of Revelation:

“The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.”

This describes that the Messiah now reigns during the Millennium, however

“Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.”

This portrays the clouds that are exuded by volcanoes which shuts out the sunlight.

“A fire goeth before him, and burneth up his enemies round about.”

Clearly the above has reference to volcanic explosions that rain down fire, rocks and ash for miles around.

“His lightnings enlightened the world: the earth saw, and trembled.”

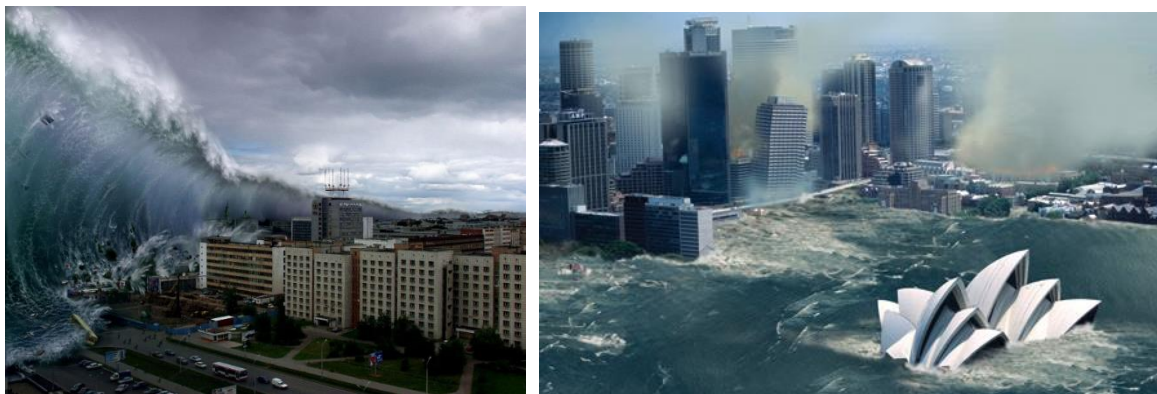
If you have a look at the cover to this article and view documentaries on volcanoes you will how they generate awesome lightnings. The land trembling – earthquakes – are also associated with volcanoes.

“The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.” (Ps 97:1-5)

The we have enormous lava flows that destroy all in their paths – as if they were melting the land and vegetation as it rolls on relentlessly. Other Scriptures that may also portray volcanoes are Ex 19:16-19; Deut 5:22. Cp Ex 19:16-19 with IThess 4:16.

The Day of the Lord is clearly characterized by a pouring out of divine wrath on God’s enemies and sinners.

In some prophecies the Day of the Lord is poured upon individual nations (eg Edom – Is 34:8; Philistines – Jer 47:4; Egypt – Jer 46:8-10; Ezek 30:3; or even upon the entire world – Is 13:10-13; Ob 15).



*Terrifying tidal waves will accompany the Day of the Lord (Luke 21:25)*

The picture we gain from these prophecies and many more is that there is a build up over time reaching a crescendo – a climactic peak in Day of the Lord activities. The severe and much more terrifying Day of the Lord heralding the end of man’s and Satan’s rule upon this earth – who will be supplanted by the Messiah Himself – is drawing nigh.

What happened to these nations in those days is a foretaste and type of what will happen yet again. They are partial fulfilments of a future, much greater and terrifying end-time fulfilment.

But first, they must be warned by God’s servants:

“Behold, I will send you Elijah the prophet before the coming of **the great and dreadful day of the Lord.**” (Mal 4:5).

## Day of the Lord in the New Testament

Many believe that the New Testament is utterly different to the Old Testament and supersedes it, especially in the area of prophetic utterance.

Nothing could be further from the truth. The New Testament complements the Old Testament and enriches our understanding of it. You can find some of this information at sites such as <http://carm.org/are-new-testament-themes-found-old-testament>

So, let us view what the New Testament has to say about the Day of the Lord:

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other” (Matt 24:29-31) {NB: the elect is dual and refers to both Israel and the Church}

“we are your rejoicing, even as ye also are ours in the **day of the Lord Jesus**” (II Cor 1:14)

“For yourselves know perfectly that the **day of the Lord** so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” (I Thes 5:2-3) [here the Day of the Lord seems to be equated more to the Tribulation]

“But, beloved, do not forget this one thing, that with the Lord one day [is] as a thousand years, and a thousand years as one day.

The Lord is not slack concerning [His] promise, as some count slackness, but is long suffering toward us, not willing that any should perish but that all should come to repentance.

But **the day of the Lord** will come as a thief in the night, in which the heavens will pass away with a great noise [blowing of trumpets and shouting?], and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.” (II Pet 3:8-10)

“I was in the Spirit on **the Lord's day**, and heard behind me a great voice, as of a trumpet” (Rev 1:10)

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

“And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from **the wrath of the Lamb:**

For **the great day of his wrath is come;** and who shall be able to stand? (Rev 6:12-17)

NB: Revelation 8-11 summarises the Day of the Lord which chapters 12-20 provide detail – too much to list here.

The year-long power of God poured in righteous indignation and disgust upon the world, is also known as the Wrath of the Lamb.

“And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from **the wrath of the Lamb:**

For **the great day of his wrath is come;** and who shall be able to stand?” (Rev 16:16-17)

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of **the wine of the wrath of God**, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

...

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into **the great winepress of the wrath of God.**

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.” (Rev 14:9-11, 18-20)

“And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to **the battle of that great day of God Almighty.**

Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great*.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Rev 16:13-21)

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." (Rev 18:8-10)

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth **the winepress of the fierceness and wrath of Almighty God.**

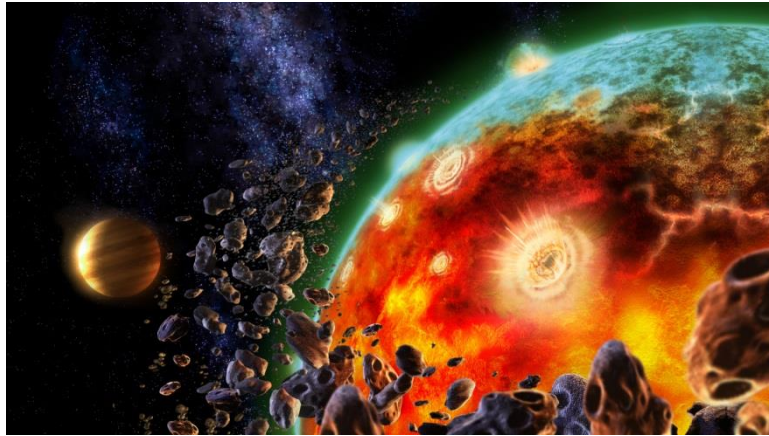
And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev 19:15-16. Ps 50:3)

By way of background, the last few years prior to the return of Christ may be summarised in the following order:

1. A possible 3 ½ year period that would be a time of 'peace' and prosperity dominated by a US of Europe led by Germany, aligned with Russia and other gentile powers. The Israelitish nations would 'play second fiddle.' This would likely occur after an economic collapse and gradual world revival
2. King of the North – a US of Europe invades and conquers North Africa and parts of the Middle East
3. This is followed by a time of massive famine, disease epidemics, invasion and captivity of the Israelites
4. This captivity and terrors is known as the Great Tribulation that lasts for 3 ½ years (petering out over its final year or so)
5. Signs in the heavens appear about a year prior to the return of Christ, heralding the soon coming of the Messiah, alerting Israel to her redemption and warning of the Day of the Lord to the gentiles
6. 2 ½ years of co-existence and co-operation between Europe and the East explodes into violent war
7. Then a year-long Day of the Lord is unleashed upon an unrepentant mankind and especially Europe and its allies. It is also known as the Wrath of the Lamb

8. The final 24 hour period of the Day of the Lord devastates major portions of the earth, reshaping it – getting it ready for a better world, populated by the surviving remnants of mankind.

So the particular Day of the Lord described above is the one that the Church of God normally emphasises.



*The world will be pummelled into submission!*

The Beast and False Prophet – leaders of the US of Europe – will be cast into the lake of fire:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. **These both were cast alive into a lake of fire burning with brimstone.**

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”  
(Rev 19:19-21)

“For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: **the pile thereof is fire** and much wood; the breath of the LORD, **like a stream of brimstone**, doth kindle it.” (Is 30:33. Cp Is 10:16)

“Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will **I bring forth a fire from the midst of thee**, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.” (Ezek 28:18)

“For, behold, **the LORD will come with fire**, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many ...

And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” (Is 66:15-16, 24)

The first century, too, experienced a typological Day of the Lord.

Quoting Joel 2:28-32, Luke wrote:

“But this is that which was spoken by the prophet Joel;  
And it shall come to pass in the last days, saith God, I will pour out of my Spirit  
upon all flesh: and your sons and your daughters shall prophesy, and your  
young men shall see visions, and your old men shall dream dreams:  
And on my servants and on my handmaidens I will pour out in those days of my  
Spirit; and they shall prophesy:  
And I will shew wonders in heaven above, and signs in the earth beneath;  
blood, and fire, and vapour of smoke:  
The sun shall be turned into darkness, and the moon into blood, before that  
great and notable **day of the Lord** come:  
And it shall come to pass, *that* whosoever shall call on the name of the Lord  
shall be saved.  
Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God  
among you by miracles and wonders and signs, which God did by him in the  
midst of you, as ye yourselves also know:  
Him, being delivered by the determinate counsel and foreknowledge of God, ye  
have taken, and by wicked hands have crucified and slain:  
Whom God hath raised up, having loosed the pains of death: because it was not  
possible that he should be holden of it.” (Acts 2:16-24)



## The Time of Israel's Redemption

This Day also heralds the saving of Israel by the Messiah. He is coming to save the Church and marry her; He is also coming to save Israel and marry her (the Church are true believers within Israel plus non-Israelites grafted into Israel).

Both these events occur around the same time – at the last trump (Is 27:13; Matt 24:31; IThess 4:16-17; 1Cor 15: 52-53).

Ezekiel 34:1-14 portrays the restoration of Israel as a resurrection – it occurs at the same time as the resurrection of the saints. Israel experiences an exodus led by angels from enslaved conditions around the world to the Holy Land. While the Church experiences a bodily resurrection – an exodus from this world (accompanied by angels) into His everlasting Kingdom. **(refer to Table 7 Comparing the Plagues of Exodus with those of Revelation to see how the Exodus and associated plagues etc pictured, at least in some ways, the end-time Day of the Lord)**

Of course Ezekiel 34:1-14 is also about a literal resurrection – the second resurrection described in Rev 20:11-12. **(refer to Table 6 Relevant chapter in Ezekiel and its Typology for the post-Millennial period)**

You can read more about Israel's second exodus in the Bible studies *The Second Exodus and the Last Trump* and about the resurrection in *Steps in the Resurrection Process*.

“So it shall be in that day: **the great trumpet will be blown**; they will come, who are about to perish in the land of Assyria, and they who are outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.” (Is 27:13. See 11:12)

“For it is the **day of the LORD's** vengeance, and the year of recompences for the controversy of Zion.” (Is 34:8) [ie God's intervention as part of His revenge to what happened to Israel during the Great Tribulation]

"For it shall come to pass **in that day**," says the Lord of hosts, "that I will break his yoke from your neck, and will burst your bonds; foreigners shall no more enslave them. But they shall serve the Lord their God, and David their king, whom I will raise up [resurrect] for them. Therefore do not fear, O My servant Jacob," says the Lord, "Nor be dismayed, O Israel; for behold, I will save you from afar, and your seed from the land of their captivity. Jacob shall return, have rest and be quiet, and no one shall make him afraid. For I am with you," says the Lord, "to save you; though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you. But I will correct you in justice, and will not let you go altogether unpunished." (Jeremiah 30:8-11)

“For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered **in the cloudy and dark day**.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.” (Ezek 34:11-16)



*A world devastated waiting for salvation*

“Moreover the light of the moon shall be as the light of the **sun**, and the light of the sun shall be sevenfold, as the light of seven days, **in the day that the LORD bindeth up the breach of his people**, and healeth the stroke of their wound.” (Is 30:26.)

Solar activity is also associated with the Day of the Lord, viz Ps 19:2-7; 84:12; 108:6; 113:4; Is 6:3; 59:19.

“And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: **for the LORD their God shall visit them**, and turn away their captivity.” (Zeph 2:7)

This second exodus occurs at the same time as the resurrection.

“As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in **the day of the Lord Jesus**.” (2Cor 11:4)

“For yourselves know perfectly that **the day of the Lord** so cometh as a thief in the night.” (1Thess 5:2)

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me **at that day**: and not to me only, but unto all them also that love his appearing.” (2Tim 4:8)

## The Millennial Reign of the Messiah

The Sabbath is typological of the Millennium, a time of rest and abundance.

“For the Son of man is Lord even of the sabbath day.” (Matt 12:8)

Many seem to misunderstand the Millennium, though there have been one or two sermons over the years that have stated (without much detail) that this period will include some wars after the return of Christ and that it will take generations and even centuries for the nature of man to be gradually changed by education, example and the indwelling of the holy spirit.

Initially, the putting down of the nations will be brutal but gradually peace will be enforced across the world: starting with Mount Zion -> land of Israel -> Israelitish colonies -> rest of the world in stages.

Individuals, tribes and nations will be tested during the Messiah’s reign for He will want to know their heart. The 1,000 year reign will not be a ‘bed of roses’. But overall it will be a time of wonderful outgoing concern for others, fine education and arts, prosperity, peace and health. As such, the good periods of time under God are also Days of the Lord! The concept is not limited to periods of His wrath alone.

The wars referred to previously in this study include a major invasion by the remnant of the 200 million horde (Rev 9:14-21; 16:12) that had previously engaged in the most racially motivated and intense war between the East and Europe. The remnant of this army that are still in existence some years or decades after the return of Christ are described in some detail in Ezekiel 38 & 39:

“And it shall come to pass at the same time when Gog shall **come against the land of Israel**, saith the Lord GOD, that my fury shall come up in my face.

For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.” (Ezek 38:18-20)

So here we have another Day of the Lord. This time it actually occurs during the millennium – much speculation has arisen about this particular invasion of the Holy Land by forces to the north and how far into the Messianic period it will occur.

Views range from that this event occurs just prior to the establishment of the new temple; it occurs seven years after the return of Christ; or it occurs after a jubilee of Israel’s settlement back in her land.

Whatever the case may be, there are judgments upon the nations that occur all the way through the Messianic reign. There is testing and purifying – make no mistake about it, the millennium will be a wonderful time, but will not be ‘a bed of roses.’ (refer to the Bible Studies *The Judging of the Nations*)

and *When do the armies of Ezekiel 38 and 39 Invade Israel?* for further details) **(also, refer to Table 4 Comparing Ezekiel with Revelation and other Scriptures)**

However, the Day of the Lord (or *that day*) can also be a blessing! As one can see in the following Scriptures, God's punishment described as the Day of the Lord is not all there is to it for it has a dual application.

**"In that day** shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:

When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Is 4:2-6)

**"And in that day** will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

And it shall come to pass **in that day**, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God." (Hos 2:18-23)

**"And it shall come to pass in that day**, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim." (Joel 3:18)

**"In that day** will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.” (Amos 9:11-15)

“**In that day**, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” (Mic 4:6-8)

“And it shall come to pass **in that day**, *that* the light shall not be clear, *nor* dark:

But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.” (Zech 14:6-9)



*The world at rest and peace during the Millennial Lord's Day*

## After the Millennium

God's authority must not be questioned. He, after all, is the all-knowing and all-powerful one, Creator of all that is.

It would appear from Rev 20 that God is going to test individuals and the nations at the end of the millennium by releasing Satan to see if they have developed holy, righteous character and will not doubt or test or question Him.

Mind you, given God's way of fairness and how usually performs, he would have performed a warning ministry prior to Satan's release.

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: **and fire came down from God out of heaven, and devoured them.**

**And the devil that deceived them was cast into the lake of fire and brimstone,** where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever." (Rev 20:7-10)

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness **unto the judgment of the great day.**" (Jude 1:6)

This would also probably qualify as a Day of the Lord given the punishment and His direct and personal involvement.<sup>3</sup> (refer to **Table 5 Comparison of Ezekiel 38 & 39 with Revelation 20:7-9 which assists in understanding this concept**)

This is followed by the Great White Throne judgment

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. [2<sup>nd</sup> resurrection to physical life to learn God's way]

And death and hell were cast into the lake of fire. This is the second death.

**And whosoever was not found written in the book of life was cast into the lake of fire.**" (Rev 20:11-15) [3<sup>rd</sup> resurrection to eternal death]

---

<sup>3</sup> Inexplicably, some Bible students assign the destruction of the above Gog and Magog to after the 2<sup>nd</sup> resurrection because, in their opinion, this horde are those that arise in that resurrection. I am at a loss how they can change the Biblical sequence of events for this occurs prior to the 2<sup>nd</sup> and 3<sup>rd</sup> resurrections, not after it.

Those mentioned above that end up in the lake of fire are found also described below:

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in **the lake which burneth with fire and brimstone**: which is the second death ...

Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (Rev 21:7-8; 22:14-15)

This too must be a Day of the Lord.

But why does it say that those burnt up are *without* or *outside* the New Jerusalem if they are already extinct?

According to *Strong’s Concordance*:

“Without = *ex’-o*

Adverb from G1537; *out (side, of doors)*, literally or figuratively: - away, forth, (with-) out (of, -ward), strange.”

As is so common throughout the book of Revelation, the prophecies contained therein swing between literal and metaphorical – in this instance the extinguished are outside of the holy city and will never enter it, for they were ashes when burnt up in the lake of fire and thus now have become mere molecules.

“And ye shall tread down the wicked; for **they shall be ashes** under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.” (Mal 4:3)

“The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

Upon the wicked he shall rain snares, **fire and brimstone**, and an horrible tempest: *this shall be* the portion of their cup.” (Ps 11:5-6) [this is evidently metaphorical but portrays a literal outcome in the Day of the Lord and then 3<sup>rd</sup> resurrection]

“Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

Thou shalt make them **as a fiery oven in the time of thine anger**: the LORD shall swallow them up in his wrath, and **the fire shall devour them**.

Their fruit shalt thou destroy from the earth, and their seed from among the children of men. (Ps 21:8-10)

“Let God arise, let his enemies be scattered: let them also that hate him flee before him.

As smoke is driven away, *so drive them away*: **as wax melteth before the fire, so let the wicked perish at the presence of God**.

But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. (Ps 68:1-3)

“As for the head of those that compass me about, let the mischief of their own lips cover them.

Let burning coals fall upon them: **let them be cast into the fire; into deep pits, that they rise not up again.**

Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.” (Ps 140:9-11)

“Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be **in danger of the judgment:**

But I say unto you, That whosoever is angry with his brother without a cause shall be **in danger of the judgment:** and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, **shall be in danger of hell fire.**” (Matt 5:21-22)

“A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and **cast into the fire.**” (Matt 7:18-19)

“The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and **burned in the fire;** so shall it be in the end of this world.

The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

And shall **cast them into a furnace of fire:** there shall be wailing and gnashing of teeth.” (Matt 13:39-42)

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet **to be cast into everlasting fire.**

And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be **cast into hell fire.**

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.” (Matt 18:8-10)

“Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

**In flaming fire taking vengeance on them that know not God,** and that obey not the gospel of our Lord Jesus Christ:

Who shall be **punished with everlasting destruction** from the presence of the Lord, and from the glory of his power. (2Thess 1:6-9)



“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:  
For our **God is a consuming fire.**” (Heb 12:28-29)

“Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.  
Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities ...  
Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved **the blackness of darkness for ever.**” (Jude 1:7-8, 13)

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:  
Whereby the world that then was, being overflowed with water, perished:  
But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire against the day of judgment and perdition of ungodly men.**” (2Pet 3:5-7)

“For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;  
And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, **bringing in the flood upon the world** of the ungodly;  
And **turning the cities of Sodom and Gomorrha into ashes** condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;  
And delivered just Lot, vexed with the filthy conversation of the wicked:  
(For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)  
The Lord knoweth how to deliver the godly out of temptations, and **to reserve the unjust unto the day of judgment to be punished ...**  
For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.  
For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.  
But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” (2Pet 2:4-9, 20-21)

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and **some to shame and everlasting contempt.**” (Dan 12:2)

Daniel (and other prophecies) appear to show the resurrection of the righteous and the rebellious occurring simultaneously to appear before the judgment seat of Christ. Yet, the book of Revelation shows them to occur at least 1,000 years apart. What do we make of this?

This is known as a “telescopic prophecy” as noticed by a number of scholars. For instance, the renowned John Barton-Payne wrote in in monumental *Encyclopedia of Biblical Prophecy*

"Telescoping: The leaping of a prophecy from a near to a far horizon without notice of intervening matter" (p xviii).

"... Biblical prophecy may leap from one prominent peak ... to another, without notice of the valley between, which may involve no considerable lapse in chronology" (p 137).

A further quote:

"Bible prophecy regularly exhibits this characteristic of telescoping the future, so that the **more distant event appears to merge with the nearer so as to become indistinguishable from it**. The best known passage in which this telescoping features is the discourse of Jesus in Matthew 24 and Mark 13, where He speaks both of the fall of Jerusalem and of the end of the age. Only after the former event had taken place did it become possible to distinguish which passages applied to the events of AD 70, and which were predictions of the more distant future. The common factors in judgment, whenever it takes place, and the similarity between the methods of one tyrant and another, account for the apparent homogeneity of the chapter. **'It seems...that neither an exclusively historical nor an exclusively eschatological interpretation is satisfactory**, and that we may allow for a double reference, for a mingling of historical and eschatological.' The historical is still future at the time of writing, but relates to a recognizable situation identified when the event takes place. Other parts of the discourse look to the second coming and the end of the age" (Joyce G. Baldwin, *Daniel, Tyndale Old Testament Commentary*, p. 202).<sup>4</sup>

So, the unjust are apparently not people of the world in this context, but those who should have known better and who receive final punishment in the 3<sup>rd</sup> resurrection.

Also, it is interesting that Noah's flood and Sodom and Gomorrah are identified with the future judgment by God by Peter, lending further weight to their also being able to be categorised as Days of the Lord.

But notice, Christians are to help other Christians who are on a slippery slope:

"And others save with fear, **pulling them out of the fire**; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy." (Jude 1:23-24)

"Brethren, if a man be overtaken in a fault, ye which are spiritual, **restore such an one** in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ." (Gal 6:1-2)

---

<sup>4</sup> Similarly, "Reicke ("Synoptic Prophecies") has shown the language in the Olivet Discourse prophesying the Fall of Jerusalem to be largely in OT categories. Not only is it general, it does not describe any detail peculiar to the known history of the Jewish Wars (A.D. 66-73). Reicke goes so far as to conclude that the Olivet Discourse as found in any of the Synoptics could not have been composed after A.D.70, and that therefore the Synoptics have earlier dates..." (Donald. A. Carson, *Matthew, Expositors Bible Commentary*, Vol.8, p. 489).

"The fruit of the righteous is a tree of life; and **he that winneth souls is wise.**

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." (Prov 11:30-31)

"And they that be wise shall shine as the brightness of the firmament; and **they that turn many to righteousness** as the stars for ever and ever." (Dan 12:3)

After the judgment which Peter refers to (which must be that of Rev 20:13-15), we have another Day of the Lord. It is self-evident that this one is foreshadowed and typed by the pre-Millennial Day of the Lord but is a much, much larger event - this time it seems to be taking in the entire universe:

"But **the day of the Lord** will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

Looking for and hasting unto the coming of **the day of God, wherein the heavens being on fire shall be dissolved**, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2Pet 3:10-13)

So following this universal cleansing by fire – called a day of the Lord and day of God - the Father and His Son, Jesus Christ, will relocate their universal headquarters to earth – heaven will come to earth!<sup>5</sup>

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

---

<sup>5</sup> Is 2Pet 3 referring to the return of Christ as a type of the events just prior to the creation of the new heavens and new earth? Or is it referring only to the latter event? It is difficult to say, however, consider Is 65:15-25 which also throws up a similar question. This chapter is clearly millennial and probably includes the period after the millennium. It parallels various statements at the end of Revelation and in particular verse 17: "For, behold, **I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.** Note what Ralph states:

"In the light of the whole Scripture, it appears that **the Millennium is like a "firstfruits" of the eternal state.** The Millennium will be like a preview of the eternal messianic kingdom that will be revealed fully in the eternal state. Therefore, because the two are alike in nature, they share distinct similarities. Yet because they are both different revealed time periods, they would likewise reflect some dissimilarities..." (Ralph H. Alexander, *Expositors Bible Commentary*, Ezekiel, Vol.6, page 945).

Researcher Moore stated it thus:

"**There are a number of statements by the sacred writers that are designed to apply to distinct facts, successively occurring in history.** If the words are limited to anyone of these facts, they will seem exaggerated, for no one fact can exhaust their significance. They must be spread out over all the facts before their plenary meaning is reached.

There is nothing in this principle that is at variance with the ordinary laws of language. The same general use of phrases occurs repeatedly. . . . Every language contains these formulas, which refer not to anyone event, but a series of events, all embodying the same principle, or resulting from the same cause.

[Thus] . . . the promise in regard to the "seed of the woman," (Gen. 3:15) refers to one event but runs along the whole stream of history, and includes every successive conquest of the religion of Christ. . . [This] class of predictions . . . is . . . what the old theologians called the *novissima*. . ." (T. V. Moore, *Haggai, Zechariah and Malachi*, pages 396-99)

And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." (Rev 21:1-5)

## Day of the Lord Typologically and Spiritually – the ‘visitation’ of the Lord

Here is another concept: we can individually have our own periods of Divine intervention and punishment.

Notice personal punishments referred to in Psalms:

“The LORD is a God who punishes people.  
God, come punish them.  
You are the judge of the whole earth.  
Give proud people the punishment they deserve.  
LORD, how long will the wicked have their fun?  
How much longer?  
How much longer will those criminals  
brag about the evil they did?  
LORD, they hurt your people  
and make them suffer.  
They kill widows and foreigners living in our country. [or Church]  
They murder orphans.  
And they say the LORD does not see them doing these evil things!  
They say the God of Jacob does not know what is happening.  
You evil people are foolish.  
When will you learn your lesson?  
You are so stupid!  
You must try to understand.  
God made our ears,  
so surely he can hear what is happening!  
He made our eyes,  
so surely he can see you!  
The one who disciplines nations will surely correct you.  
He is the one who teaches us everything.  
The LORD knows what people are thinking.  
He knows that their thoughts are like a puff of wind.” (Ps 94:1-11)

In a sense, all Christians probably have a Day or even Days of the Lord, during their spiritual walk.

“And have you forgotten the exhortation that addresses you as sons? **“My son, do not regard lightly the discipline of the Lord**, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives.” It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but **he disciplines us for our good**, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields

the peaceful fruit of righteousness to those who have been trained by it." (Heb 12:5-11)

"My son, **do not despise the LORD's discipline** or be weary of his reproof, for the LORD reproves him whom he loves, as a father the son in whom he delights." (Prov 3:11-12)

"**As obedient children**, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy.'" (1Pet 1:14-16)

So there is Godly discipline for sin. Christians are not immune from this. Nor are congregations, Church organisations or entire Church eras – they all receive blessings, punishment, discipline and rewards (cp Revelation 2 & 3).

There is of course a difference between discipline and punishment: we are not punished unless we fall away from the faith, we can however be disciplined to help us to grow spiritually.

Paul explains:

"There is now no condemnation [to eternal death] for those who are in Christ Jesus" (Rom 8:11)

So discipline remains to purge sins and problems out of our lives and behaviours. Remember, King David himself was disciplined (Ps 32).

"Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*" (1Cor 1:8)

A casual reading of the above would suggest that one can either receive a reward for being blameless, or punishment for not being blameless at "the day of our Lord Jesus Christ" which seems to be a single event. But in the first resurrection Christians receive their reward and an assessment, not punishment; it is in the third resurrection that a Christian is punished.

As the first resurrection occurs toward the end of the Day of the Lord prior to Christ's return and the judgment to eternal death at the third resurrection, it follows that this "day of our Lord Jesus Christ" extends from at least the Day of the Lord, through the Millennium to include the events after the Millennium (ie punishment of Satan and the demons, third resurrection and annihilation of the wicked and the re-creation of the universe prior to the new heavens and new earth). We could consider this all as the Day of the Lord or partition it into various events that He has control of and therefore each of these periods should also be considered a "Day of the Lord."

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved **in the day of the Lord Jesus.**" (1Cor 5:5) [ie the Judgment]

"The Lord grant unto him that he may find mercy of the Lord **in that day**: and in how many things he ministered unto me at Ephesus, thou knowest very well." (2Tim 1:18) [again, this refers to the Judgment]

One only has to read about the plight of Job to understand that he endured a sort of personal or spiritual 'day of the Lord' during his life. This provides us with insights into the cause of his suffering, his endurance and final victory.

“And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.  
So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.  
And he took him a potsherd to scrape himself withal; and he sat down among the ashes.  
Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.  
But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.” (Job 2:6-10)

Deuteronomy 28:35, Leviticus 13:18-23 and Exodus 9:9-11 provide further information on boils, use as a tool of punishment by God and the solution providing healing (spiritual and physical).



*Terrifying and painful judgments are to be poured out on a sinful world*

We see in all of this that God's people can and do experience personal and direct intervention from God to punish one, awaken one to one's sins or to polish up one's character.

God's Word also calls this a *visitation* – that is God coming to one to deal with them. This has been historic, will be in the future, for the nations, for Israel or even personal as we have seen.

Notice:

“Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their **visitation**, saith the LORD.” (Jer 23:12)

“They *are* vanity, the work of errors: in the time of their **visitation** they shall perish.” (Jer 51:18)

“The **days of visitation** are come, the days of recompence are come; Israel shall know *it*: the prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.” (Hos 9:7)

“The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy **visitation** cometh; now shall be their perplexity.” (Mic 7:4)

“And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy **visitation**.” (Luke 19:44)

“Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the **day of visitation**.” (IPet 2:12)

This visitation of the Lord does not preclude permitting Satan to attack God’s people (Christians or Israel). Note Leviticus 26, Deuteronomy 28 and other prophecies in that regard.

So, the Great Tribulation is the time of Satan’s attacks upon Christians and Israel – but only by God’s express permission. In that sense it is an extension of a visitation.

Finally, a visitation also includes judgment or punishment upon fallen spirits (demons) and those that they influence:

“And it shall come to pass in **that day**, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

And they shall be gathered together, *as* prisoners are gathered in the pit, and shall be shut up in the prison [at the beginning of the Millennium], and after many days shall they be visited [after the Millennium].

Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” (Is 24:21-23. Cp Rev 19:20; 20:1-3)

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, and gnasheth upon him with his teeth.

The Lord shall laugh at him: for he seeth that **his day** is coming.” (Ps 37:11-13)

“The LORD preserveth all them that love him: but all the wicked will he destroy.” (Ps 145:20) [cp Zeph 2:2-3]



## Concluding Remarks

I hope that this Bible Study has been interesting and enlightening – once again one can only find the Bible to be the most fascinating book around. It is filled with great depth, amazing breadth of subject matter and surprises for any researcher.

Its nuggets and wealth is available to all those that seek and endeavour to mine the depths of His Word (Prov 2:1-10).

At this point it should be stated that even the term *the last day* can refer to several events including the day of His return at the commencement of the Millennium when the saints are raised (John 6:39-40, 43, 54; 11:24; 12:48) let alone the period after the Millennium.

Similarly with the term *that Day*.

Another is *great day* found in Acts 2:20; Rev 6:17; 16:14; Jude 1:6 which refers to both the Day of the Lord and judgment of fallen angels which are separate events, occurring at least 1,000 years apart.

So it is with the *Day of the Lord* - let us recap the *DayS of the Lord* concept with two lengthy quotes which add to our body of knowledge.

*Baker's Evangelical Dictionary of Biblical Theology*, article "Type; Typology":

"As another example, Joel understands the "day of the Lord" (2:31) to be not a single event but a theological concept with multiple fulfillments, or perhaps better, multiple manifestations. The locust plague, a terrible judgment of God on his people, was the day of the Lord, but an apocalyptic invasion yet to come (vv. 1-11, referring to a human, not locust, army) was still another manifestation of the day of the Lord. Even so, the day of the Lord was also salvation for his people, as seen in the restoration of the land (vv. 21-27), the pouring out of the Spirit (vv. 28-32), and the judgment on the nations (3:1-21). **Each of these events is a separate manifestation of the day of the Lord and each can be called a "fulfillment."** Peter, therefore, can cite the entirety of Joel 2:28-32 as fulfilled on Pentecost Sunday since the pouring out of the Spirit, in Peter's understanding as well as in Joel's, was no less than the day of the Lord. In short, the locust plague that took place in Joel's time, the destruction of Jerusalem by invading troops of men, the pouring out of the Spirit, and the final judgment on the nations are all genuine fulfillments of the idea of the day of the Lord.

**Typological interpretation clarifies how a prophecy can have its ultimate fulfillment in Jesus and yet have other fulfillments as well.** Perhaps the clearest example here is the series of "Servant Songs" in Isaiah (42:1-4; 49:1-6; 50:4-9; 52:13-53:12). The major concern has always been that of the identity of the servant. At one point, Isaiah explicitly identifies the servant as Israel (49:3), but in 50:4-9 he describes the servant in very individualistic terms and in verse 9 the prophet seems to identify himself, speaking in the first person, as the servant. He ascribes various functions to the servant; the role of taking the gospel to the nations figures prominently (49:5-6). In 52:13-53:12, however, the servant suffers

and dies vicariously for the sins of the world but is ultimately vindicated and exalted. There is little need to wonder why the debate about the identity of the servant has raged for so long.” [emphasis mine]

**(refer to Table 2 Tribulation & Day of the Lord Comparisons and Typology)**

According to *The Acts of God* by Francis Foulkes

“Yet even though the prophets and people believed that this ‘day of the Lord’ would be unique, they could not help but think of it in terms of the past. As Fairbairn puts it, ‘the expectations cherished of what was to be, took very commonly the form of a new and higher exhibition of what had already been.’ They thought of the future in terms of the greatest leaders that God had previously given them, and the greatest acts of God on the behalf of Israel.” (pages 24-25)

“Thus we find in the Old Testament the twofold basis of typology. We find that the belief in the unchanging God who is Lord of history leads to the understanding of the repetition of the acts of God. **We find also that the Old Testament itself points forward to divine acts more glorious than any in the past.** The Old Testament is an incomplete book, it is revelation developing towards a climax. **There is the constant prediction of a ‘day of the Lord’, a consummation, a unique revelation of the power and glory of God in the person of the Messiah or in a Messianic age.** Then God will reveal Himself in mercy and in judgment more fully than ever before. This hope is expressed in terms of the past, yet exceeds anything experienced in the past” (page 33) [emphasis mine]

The Day of the Lord – a future event pictured by previous, historical events, is obviously a major theme of Scripture, so often overlooked, read over and largely ignored.

Yet God considers it important – VERY important. So who are puny little humans to ignore or water-down this doctrine? Those that do, lead others astray and do so at their peril.

**(refer to Table 1 Comparing the Various Days of the Lord & Related Forces of Destruction which assembles and compares these various Days of the Lord)**



*Repent or perish – the Day of the Lord draws nigh!*

**Table 1**  
**Comparing the Various Days of the Lord & Related Forces of Destruction**

<b>Period:</b>	<b>Pre-Adamic</b>	<b>Noachian</b>	<b>Lot</b>	<b>Exodus</b>	<b>Christ's Crucifixion</b>	<b>Day of the Lord in Revelation</b>	<b>Gog &amp; Magog in Millennium</b>	<b>Gog &amp; Magog after the Millennium</b>	<b>Satan and demons</b>	<b>Prior to New Heavens &amp; Earth</b>
<b>Means of destruction</b>	Water	Water & upheavals	Fire & brimstone	10 Plagues	Earthquake, eclipse, some dead raised	7 Plagues	Earthquakes, pestilence, fire & brimstone	Fire from heaven	Fire & brimstone	Fire
<b>Extent of destruction</b>	Much of world destroyed	Entire world destroyed	Local destruction	Local destruction with impacts into the Mediterranean	Local event with universal implications	Global event	Regional event	Regional event	Local event	Global and possibly universal
<b>Saints etc are preserved</b>	n/a	Noah and family	Lot	Moses and certain Israelites	Mary, disciples and unnamed others	Church of God	Israel	Converted ones?	n/a	n/a

**Table 2**  
**Tribulation & Day of the Lord Comparisons and Typology**

Biblical Event	Israel in Ancient Egypt	Period of Christ	First Century Church of God	Last Days	The Spiritual Journey
<b>Calling</b>	Israel called by God	Christ used to undertake a Work	God raises up early Church to undertake a Work	Church called to do an end-time Work	People called to become Christians (spiritual awakening (epiphany) when God calls)
<b>Place of Safety</b>	Some clans flee to Europe; and wilderness wanderings	For Christ it was refuge in His spiritual Father	Pella or Petra	Wilderness (Rev 12:6-7,16)	The womb of our spiritual Mother and protection of the Father
<b>Tribulation</b>	Period under the heel of the Egyptians	For Christ it was the Pharisees and also Romans	Fall of Jerusalem and sacking of the Temple.	3 ½ years (Rev 12:6)	Our trials in this life
<b>Day of the Lord</b>	Moses & Aaron = 2 witnesses	For Christ it was events at His crucifixion (Matt 27:45, 50-54)	Unknown events after the fall of Jerusalem	1 year	God's judgment upon us (1Pet 4:17)
<b>Tests prior to Kingdom entry</b>	Pursuit by the Pharaoh and wilderness wanderings	The life of Christ	The life of the disciples and apostles	Ezekiel 38 & 39 events testing Israel	Christian's spiritual journey from baptism to resurrection
<b>Resurrection</b>	Crossing of Jordan	Christ's resurrection	Resurrection to temporary physical life (Matt 28:1-7)	First Resurrection (Rev 20:4-6) and Israel's second exodus	At the return of Christ
<b>Entry into the Kingdom</b>	Entry into the Promised Land (Jos 3-4)	Pioneered by Christ at His resurrection	Pioneered by Christ	Rev 20	Christians to be with Christ
<b>Conquests</b>	(Jos 5-6)	n/a	n/a	Conquering worldly powers through physical Israel	Casting down of spiritual strongholds (2Cor 10:4-5)
<b>Enemies arising in the Millennium</b>	(Jos 7-11)	n/a	n/a	Gog & Magog and no doubt others that would have to be put down (Ezek 38 & 39)	



### Table 3 Comparing the Days of Noah with Christ's Prophecies

("But as the days of Noe *were*, so shall also the coming of the Son of man be" Matt 24:37)

Event	Days of Noah	Christ's Prophecies	Other Scriptures & Comments
Population explosion	Gen 6:1		
Violence	Gen 6:11		
Wrong marriages	Gen 6:2-5	Matt 24:38; Luke 17:26-27	NB: Luke 17:28-30 – the situation was similar during the days of Lot
Wrong foods		Matt 24:38; Luke 17:26-27	
Sudden destruction	Gen 7:11-13	Matt 24:38-39	
Plague of wrong thoughts	Gen 6:5		
A very few find favour with God	Gen 6:8		
Global destruction of then earth and its inhabitants	Gen 6:7, 13		Ezek 14:13-22
Warning ministry			2Pet 2:5
Righteous remnant			Heb 11:7; 1Pet 3:20
Remnant kept safe		Matt 24:40-41; Luke 17:30-37	
Watch		Matt 24:42	

## Table 4

### Comparing Ezekiel with Revelation and other Scriptures

There are various prophecies which use either similar wording to Ezekiel 38 & 39. Or in some cases there are parallel events, but in most cases below they are not the same event. It is the punishment that is similar to different events.

Ezekiel 38 & 39	Other similar or related Scriptures	Comment
38:4	Zech 14:12-21; Hag 2:22	The parallel scripture in Zech represents a time after Christ's return
38:6	Jer 50:41-42; 51:27-28; Dan 11:44; Rev 16:12	From this, we see that these hordes are the remnants of the 200 million strong armies
38:11	Ezek 36:35-36; Zech 2:4-5; 14:11	The land is at rest (cp Lam 1:3), which is not the case in the end times
38:13	Is 60:3-14	These appear to be the repented nations who formerly composed the Beast Power or who were part of powers during the Tribulation that attacked and enslaved Israel
38:19	Rev 16:1	God's wrath is mentioned, but these are different wrathful events
38:20	Rev 16:18-20; Is 2:12-21	The earthquake in Revelation is against Babylon. But the one in Ezekiel is against the northern armies
38:21-23	Rev 8:7	Pouring or hurling down of judgment: hail, blood, fire - differences and similarities
38:21	Zech 14:12-15	Parallel rather than similar events seem to be described here
38:22	Rev 16:8, 21; Ps 140:10-11; Jos 10:11	Some similar type of plagues poured upon Babylon and the Beast power, will be poured later upon these armies
39:16-21	Is 18:6	Similar wording and concepts in Isaiah do not necessarily refer to the same event
39:17	Rev 19:17-21	The 'feast' for the animals referred to in Rev is for the Beast armies, but a similar fate awaits the northern armies which are not part of Babylon

**Table 5**  
**Comparison of Ezekiel 38 & 39 with Revelation 20:7-9**

Gog & Magog of Ezekiel 38 and 39 cannot be identical to that which arises at the end of the Millennium for the following reasons:

<b>Ezekiel 38 &amp; 39</b>	<b>Revelation 20:7-9</b>
The story flow of Ezekiel shows chapters 38 and 39 occur near the beginning of the Millennium	Gog and Magog in Rev 20:7-9 occurs at the end of the Millennium which is explicitly stated
According to 39:23-29, the captivity of Israel is still a recent event	The captivity of Israel occurred over 1,000 years earlier
Gog seems to be regarded as a ruler	Here Gog is a nation or symbolic of nations
Literal nations descended from Noah's sons	Apparently 'Gog and Magog' is symbolic of rebels that may have been assigned to the former lands occupied by Gog and Magog and now attempt to wreak their revenge on God's people
Armies descend primarily from the north and south (Gog is of the land of Magog). NB Gog & Magog are been supported by African armies; while the Beast is seen invading North Africa in Dan 11	Armies are from all "four quarters" of the earth
These armies are defeated in the land of Israel and their weapons are burned for 7 years	They are burned up with fire from heaven immediately
1/6th of the forces of Ezekiel survive (see 39:2)	None survive in Rev 20



**Table 6**  
**Relevant chapter in Ezekiel and its Typology for the post-Millennial period**

These chapters of Ezekiel may be typological of later events, viz:

<b>Ezekiel</b>	<b>Revelation</b>
Ch 36 – return of Israel to the Holy Land (Second Exodus)	Ch 21:10-15 – Second & Third resurrection
Chs 38 & 39 – armies invade the Holy land after the Messiah returns	Ch 20:7-9 – post Millennial armies
Ch 37 – restoration of Israel and the resurrection	Ch 21:10-15 – Second & Third resurrection
Chs 40-48 – Millennial temple	Chs 21-22 – the New Jerusalem

Note: no typology is perfect or complete – they merely inform us of other or future events and demonstrate some similarities. By studying a given portion of Scripture as typology, we gain a greater insight into their counter-part prophecy.

**Table 7**  
**Comparing the Plagues of Exodus with Book of Revelation**

Plague no.	Plague Description	Exodus	Revelation	7 Day of the Lord Plagues	Comment
1	Blood	Ex 7:20	Rev 8:8-9, 11:6, 16:3-6	Plagues 2 & 3	Compare Joel 2:30-31
2	Frogs	Ex 8:6	Rev 16:13-14	Plague 6	
3	Lice	Ex 8:17	N/a		
4	Swarms	Ex 8:21	Rev 6:8		Swarms of flies in Exodus vs wild animals in Revelation
5	Disease epidemics	Ex 9:1-5	Rev 6:8		
6	Boils	Ex 9:10	Rev 16:1-2	Plague 1	Sores in Revelation
7	Hail	Ex 9:22-24	Rev 8:7		
8	Locusts	Ex 10:1-6	Rev 9:3-4		
9	Darkness	Ex 10:21-22	Rev 8:12, 16:10	Plague 5	
10	Death of the Firstborn	Ex 11:4-5	Rev 19:19-21		Armies destroyed
			Rev 16:8	Plague 4	Sun scorches mankind
			Rev 16:12-16	Plague 6	Euphrates dries up allowing armies of the East to attack
			Rev 16:18-19	Plague 7	Great earthquake

## Bibliography and Suggested Reading

- Alexander, R. H. (1986). *Expositor's Bible Commentary*. Ezekiel, Vol. 6. Zondervan, Grand Rapids, MI.
- Armstrong, H.W. (1972). *The Book of Revelation Unveiled at Last!* Ambassador College, Pasadena, CA.
- Baldwin, J. G. (1978). *Daniel, Tyndale Old Testament Commentary*. Intervarsity Press, Downers Grove, IL.
- Barker, K. L. (1985). *Zechariah, Expositor's Bible Commentary, Vol. 7: Daniel and the Minor Prophets*. Zondervan, Grand Rapids, MI.
- Barton-Payne, J. (1996). *Encyclopedia of Biblical Prophecy*, Baker Books, Grand Rapids, MI.
- Beecher, W. J. (1905). *The Prophets and the Promise*. Thomas Y Crowell, NY.
- Carson, D. A. (1984). *Matthew, Expositors Bible Commentary, vol 8*. Zondervan, Grand Rapids, MI.
- Church of the Eternal God (2002). *The Great Tribulation and Day of the Lord*. San Diego, CA.
- Elwell, W. A. (1996). *Baker's Evangelical Dictionary of Biblical Theology*, article "Type; Typology". Baker Publishing Group, Grand Rapids, MI.
- Foulkes, F. (1955). *The Acts of God. A Study of the Basis of Typology in the Old Testament*. The Tyndale House Old Testament Lecture.
- Ishai-Rosenboim, D. (2006). "Is the Day of the Lord a Term in Biblical Language?" *Biblica*, vol 87, Fasc 3:395-401.
- Kostenberger, A. J. (2011). "The Deity of Christ in John's Letters and the Book of Revelation," in *The Deity of Christ* by CW Morgan et al, Crossway Publishers, USA.
- Moore, T. V. (1856, 2013). *Haggai, Zechariah and Malachi*. Book on Demand Ltd, Stoughton, WI.
- Oostendarp, T. (2011). "Why the Heavenly Signs?", *Royal Vision*, Sept-Oct: 12-15.
- Restored Church of God (2003). *The Day of the Lord*. Wadsworth, OH.
- Street, D. (2007). "As it was in the Days of Noah: The Prophets' Typological Interpretation of Noah's Flood," *Criswell Theological Review*, vol 5, no.1 (Fall).
- White, C. M. (2014). *Bible Study: The Second Exodus and the Last Trump*. Sydney, Australia.
- White, C. M. (2014). *Bible Study: Steps in the Resurrection Process*. Sydney, Australia.
- White, C. M. (2014). *Bible Study: The Judging of the Nations*. Sydney, Australia.
- White, C. M. (2014). *Bible Study: When do the armies of Ezekiel 38 and 39 Invade Israel?* Sydney, Australia.

### History Research Projects

GPO Box 864, Sydney, Australia 2001

[www.friendsofsabbath.org](http://www.friendsofsabbath.org)

No limitation is placed upon reproduction of this document except that it must be reproduced in its entirety without modification or deletions. The publisher's name and address, copyright notice and this message must be included. It may be freely distributed but must be distributed without charge to the recipient.

The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.